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Christian Education

Vol. V

October, 1921

No. 1

The Rising Tide of Ministerial Enlistment

A Survey of the American and Canadian Seminaries and Training Schools

The Biblical Instructors in Amer- ican Colleges and Secondary Schools

Application made for admission as second class matter at the Postoffice of
New York, N. Y.

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Christian Education

VOLUME V
OCTOBER, 1921-JULY, 1922

Published Monthly, Omitting August and September, by
THE COUNCIL OF CHURCH BOARDS OF EDUCATION IN THE UNITED STATES
OF AMERICA
Robert L. Kelly, *Editor*
111 Fifth Avenue
New York, N. Y.

CHRISTIAN EDUCATION

Published by the Council of Church Boards of Education in the United States of America.

VOL. V.

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ANNOUNCEMENTS

The next annual meeting of the Council is to be held at the Edgewater Beach Hotel, Chicago, beginning Monday morning, January 9, and extending through that day and the 10th of January, 1922. The various Boards of Education and educational associations, as well as the Conference of Church Workers in universities will hold their meetings on the 11th and 12th of January. The annual meeting of the Association of American Colleges convenes at the Auditorium Hotel on the evening of the 12th of January and extends, as usual, to 12 o'clock on Saturday, January 14. Careful preparations are now being made for the programs of all these various organizations.

THE RISING TIDE OF MINISTERIAL ENLISTMENT

The series of articles in the *New York Evening Post* which have been appearing from time to time for a number of weeks on the present crisis in Protestant ministerial recruiting and training which were inspired by the Council office and which have drawn heavily upon data furnished by the Council, have attracted wide attention and aroused much discussion. This discussion is being carried on not only in the Metropolitan newspapers and such church papers as the *Continent* and *Christian Herald*, but in leading American magazines, as the *Literary Digest*, the *Independent*, the *Nation* and the *Century*.

In the August 20 edition of the *Independent*, Dr. Franklin H. Giddings of Columbia University, under the caption "Can the Churches Be Saved?" declares that the Protestant churches of America have been losing influence because for more than a generation they have been dispensing "Bad Theology, Bad Christianity and Bad Protestantism." A spirited discussion of this article followed in a later edition of the *Independent*. In the August 24 edition of the *Nation* Professor Harry F. Ward, of Union Theological Seminary, presents a stimulating article in answer to the question-topic "Can the Church Stand Fire?" Mr. Glenn Frank, the editor of the *Century*, who, by the way, is a graduate of one of our denominational colleges, devotes eight pages in the September issue to a consideration of the question, "Is Our Religious Leadership Breaking Down?" As a result of an analysis of the *Post* articles, he sets forth eleven alleged explanations of the recent rapid decrease of ministerial candi-

dates, although he thinks several of the "explanations" are quite questionable. These are:

1. The influence of the war;
2. The decline of the economic status of the minister;
3. The decline of the social influence of the minister;
4. The increased attractiveness of other professions;
5. The minister's lack of freedom of speech;
6. The literal interpretation of the scriptures vs. the teachings of modern science;
7. The setting of the minister in a class apart;
8. The materialism of the age;
9. The lack of a program on the part of church leaders;
10. The decline of the religious life in the home;
11. The failure of the Interchurch World Movement.

Mr. Frank calls attention to changed conditions in our modern life and declares that under former conditions such men as Theodore Roosevelt, William J. Bryan, Winston Churchill, Charles Rann Kennedy, Charles E. Hughes and Woodrow Wilson would have delivered their messages from the pulpit.

Mr. Frank has demonstrated that he is something of a preacher himself, as has also Mr. Edward S. Martin, who in the July issue of *Harper's* devotes the four pages of the "Editor's Easy Chair" to a sermon on the need of a modern St. Paul, the discussion being continued in the October issue.

As further indication of the evident interest of the public in the present problems of Christianity—for it must be assumed that even our best magazines undertake to adjust their supply to the demand—there may be cited the recent two-part article in the *Atlantic* on "Preaching in London," and the illuminating answer in the September issue of that magazine to the question "What is a Puritan?" The article in the September issue of *Current History* entitled "Is the Church on the Decline?" is most reassuring.

Nearly all of the discussions of the *Post* articles agree in one thing, at least, and that is that the present condition of the Protestant ministerial supply is serious. The topics themselves reflect this common conviction. Undoubtedly the disclosures of the Council's Survey Department give ground for this conclusion.

It would be quite unfair to all of the facts, however, to leave the matter there. Already evidences potential and actual are accumulating which indicate that the bottom has been touched and that the movement is upward. One familiar with the signs of the times is able to point out

As fundamental elements of encouragement

That multitudes of leaders of public thought outside of the pulpits are emphasizing the absolute need of the maintenance of our religious traditions and life

That the widespread interest and concern in this question within and without the churches is significant and heartening

That the spirit of science is now less self confident and of theology less sectarian and provincial and both are with more humility seeking the truth

As marking an important movement in church history

*That the highest church authorities—Conferences, Assemblies, Conventions, Councils—have recognized the task of ministerial enlistment as a *major* task and are establishing denomination wide machinery for furthering this work*

That in some cases already these denominational groups have secured more volunteers for the ministry than their estimated needs and these volunteers are being placed in training

That there is developing increased demand and preparation for specialized phases of Christian work supplementary to the ministry

That in nearly all denominations ministerial salaries are being increased and in many, ministerial pension funds are being founded

As showing the alertness of church Boards

That the Boards of Education are appointing student secretaries—men and women—who are devoting much time and effort to student enlistment and guidance for the various phases of church work

That these Boards, educational and missionary, are working in cooperation with the Student Departments of the Christian Associations in student conferences on life work and in other ways

That the Student Volunteer Movement, closely allied with

the Foreign Mission Boards, never had such large numbers of recruits as since the war

As bearing on the work of the schools and colleges, elementary and higher, public and private

That practically all of them are carefully studying their obligations and opportunities in this field

That occasional colleges all over the country are reporting unprecedented numbers of candidates for ministerial and missionary service

That many other colleges have reported the number of ministerial candidates is on the increase

That colleges are establishing Departments of Vocational Guidance with emphasis upon the claims of the Christian ministry

That more than two hundred colleges and universities have announced their readiness to accept biblical work as credit for college entrance

That the number of well equipped departments of Biblical Literature and of Religious Education is steadily increasing, the total number now being over 300

That the demand for religious instruction for public school pupils and the students in tax supported institutions and independent universities is greater than ever before

While as for the seminaries and training schools

That a sympathetic and constructive study of the entire situation in the United States and Canada has been provided for with the double purpose of helping to secure an increase in the quantity and the quality of candidates for the various phases of church work and this study is under the guidance of men and women of acknowledged statesmanship

And finally

That a considerable number of seminaries and training schools in both countries are already reporting increased enrollment of students for the year just beginning.

Although a good many of the institutions have not yet opened for the fall term and quite a number of them will not be able to furnish their complete registration until the middle of October, no fewer than fifty seminaries and training schools in the United States and Canada have already reported to the

Council of Church Boards of Education an increased attendance over last year. Very few of these institutions report an increase of less than ten per cent and quite a number report an increase of from 50 per cent to 100 per cent. Seven institutions have reported that their attendance this fall was about the same as last year and one reports no new students. Three, two of them Canadian institutions, say that they have not yet recovered entirely from their losses of 1914.

THE PROPOSED SEMINARY SURVEY

The Committee on Social and Religious Surveys has authorized a careful study of the theological seminaries and religious training schools of the United States and Canada and has invited Dr. Kelly to become the Director and Dr. Foster the Associate Director of this study.

The Committee on Social and Religious Surveys was formed shortly after the Interchurch World Movement had discontinued its activities at the request of a group of business men who had been deeply interested in the Interchurch World Movement and who considered it of the utmost importance to salvage some of the most valuable parts of the vast mass of material gathered in connection with the surveys made by that organization. The present survey is the seventh to be undertaken by this Committee.

The general principles to be followed in the survey as stated by the Executive Secretary of the Committee, Rev. Charles R. Watson, D.D., are:

- (1) Ascertain facts rather than opinion or surmise and follow the facts to their legitimate conclusions.
- (2) Make efficiency the touchstone, that is, gather the facts and interpret them in such a way as to give a firm basis for improving the training institutions and for strengthening the appeal of all forms of Christian ministry.
- (3) Take a sympathetic and co-operative attitude towards the training institutions and place the results of the survey at their disposal.

An Advisory Committee is being organized whose function it is to counsel with the surveyors, to criticize the results and to assist in making effective contacts with the various training in-

stitutions. The full membership of the Advisory Committee has not yet been determined but acceptances have already been received from the following persons:

The Right Reverend Charles H. Brent, D.D., Chairman, Bishop of Western New York, Buffalo.

Pres. Robert J. Aley, LL.D., Butler College, Indianapolis, Ind.

Rev. Charles R. Brown, LL.D., Dean, the Divinity School, Yale University.

Dr. Wallace Buttrick, General Education Board, New York.

Prof. John M. Coulter, Ph.D., The Botanical Gazette, University of Chicago.

Pres. L. L. Doggett, Ph.D., International Y. M. C. A. College, Springfield, Mass.

Prin. Daniel J. Fraser, The Presbyterian College, Montreal, Canada.

Pres. Frank P. Graves, LL.D., New York Board of Regents, Albany.

Prof. Kenneth S. Latourette, Ph.D., Yale University.

President W. Douglas Mackenzie, D.D., LL.D., Hartford Theological Seminary, Hartford, Conn.

Bishop Thomas Nicholson, D.D., LL.D., Chicago, Ill.

President George W. Richards, D.D., Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

Rev. G. Johnston-Ross, D.D., Union Theological Seminary, New York City.

Pres. J. Ross Stevenson, D.D., Princeton Theological Seminary.

Pres. W. O. Thompson, LL.D., Ohio State University, Columbus, Ohio.

At a recent preliminary meeting of the Advisory Committee at which Dr. Kelly outlined in detail the plan of the survey the following resolution was unanimously passed by those present:

The Purpose and Spirit of the Survey: The Advisory Committee on the Survey of American and Canadian Theological Seminaries and Religious Training Schools which has been appointed by the Committee on Social and Religious Surveys adopts the following resolutions touching the purpose, scope and spirit of the Survey:

(1) That the data already gathered be used as the basis for the preparation of a report on the whole subject of Theological Seminaries and Training Schools;

(2) That earnest efforts be made to obtain as complete information as possible regarding all institutions not already heard from which are preparing men and women for the various forms of Christian ministry;

(3) That where necessary or advisable in order to secure complete knowledge of particular institutions, personal visits be made to the institutions concerned.

(4) That careful consideration be given to a study of the Bible institutes and training schools of various names as to their origin, standards, products and general relation to the future welfare of the churches and their ministers.

(5) That the aim of the whole work of the Committee be to study, assimilate and publish the facts surveyed in so far as will contribute to the following results:

a. To inform the churches of the whole facts regarding the present supply and training of Christian workers.

b. To arouse interest in this vital aspect of the life and work of the churches among all Christian leaders, both ministers and laymen.

c. To encourage those who are engaged as teachers, directors, and supporters of the work of the seminaries and other training schools in the carrying out of their great task.

d. By these means to make a contribution towards increasing the number and quality of ministers and other Christian workers.

The revised, greatly simplified and abbreviated schedules will soon be ready for use; much other preliminary work has already been accomplished and many seminaries and training schools have expressed their hearty interest and desire to render all possible co-operation in bringing the work to an effective conclusion.

PERTINENT PARAGRAPHS

The Department of Religious Education of the Protestant Episcopal Church has issued a carefully prepared set of blanks for the evaluation of each student available for church work.

The blanks call for a report by the student, a report by the college authorities, a report by the college clergy and a report by the home rector, all with the purpose of making a sympathetic estimate of the candidate's fitness for the work to which he aspires.

During the summer the degree of Doctor of Philosophy was conferred with honor on Miss Mabel Therese Bonney by the University of Paris. Miss Bonney assisted Dr. Kelly in the administration of the French Scholarship Plan in American colleges and universities during the years 1918 and 1919. She is the fourth woman who has received the doctor's degree from the University of Paris and the youngest person who has received the degree in the history of the university.

SCHOOL AND SOCIETY

With which are consolidated *The School Journal*, established in 1874, and *The Teachers' Magazine*, established 1878

Edited by J. McKEEN CATTELL

A weekly journal covering the field of education in relation to the problems of American democracy.

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Garrison, N. Y.

Advertisement.

The July-August number of the *Baptist Education Bulletin*, published by the Board of Education of the Southern Baptist Convention, contains Dr. Foster's article on "Religious Problems of the Universities" and his article on "The Religious Challenge of the Universities," which were published in the June issue of CHRISTIAN EDUCATION.

The July number of *The Educational Record*, the organ of the American Council on Education, Washington, D. C., contains Dr. Kelly's address on "Present Standards of Protestant Church Boards of Education."

The August issue of *Religious Education* contains Dr. Kelly's Rochester address on "Biblical History and Literature as a College Entrance Requirement." The September 14 *Outlook* draws liberally from this address in an article on "Indications of Increasing Bible Study."

Professor Charles F. Kent, Woolsey Professor of Biblical Literature at Yale University, began his series of educational and civic conferences under the joint auspices of the Council and of the Association of Biblical Instructors in American Colleges and Secondary Schools on September 30 at Lindenwood College, Mo. During the month of October he will hold conferences at the University of Missouri and the Bible College of Missouri, Kansas State Agricultural College, Kansas State Normal College, Washburn College, Des Moines and Iowa Colleges, and the University of Iowa.

During the month of November he will be at Carleton College, Lake Forest University, the University of Minnesota and the Churches of Minneapolis, Milwaukee Downer and other Wisconsin colleges, the University of Wisconsin and the University of Michigan.

Dr. H. H. Sweets, Secretary of the Presbyterian Church in the United States for Christian Education and Ministerial Relief, announces a series of cash prizes of \$50, \$20, and \$10 for the best brief sermon or address on the Ministry or Mission Service, and a like series of cash prizes for the best brief sermon or address on "Christian Education" or "Our Presbyterian Schools and Colleges."

According to Raymond Walters, the Secretary of the American Association of Collegiate Registrars, the University of California is without question the largest university in this country in point of enrollment. He reports that the university is giving instruction to no less than 39,904 persons.

The Council is reprinting in pamphlet form, with the permission of *Harper's Magazine*, the article in the June issue "—But Why Preach?"

"Allow me to tell you personally how much I appreciate the material in CHRISTIAN EDUCATION. It is the most useful of all my magazines in this work."—A University Pastor

"I am just in receipt of your May number of CHRISTIAN EDUCATION and I am writing to express my great pleasure and my appreciation of your work in getting out such a number. You are doing a great service to the cause of Christian education, both in its larger aspects and national development and also in

its helpfulness to the denominational boards and to the individual colleges."—A College President.

"It is a very great pleasure to follow your earnest efforts in CHRISTIAN EDUCATION to compile statistics of the religious affiliations of students not only in state and other universities, but also in private and state colleges. Knowing the difficulty of obtaining such information, I am surprised that you have done so well."—An Editor of the Catholic Encyclopedia.

"I have just had a chance to look over the June issue of CHRISTIAN EDUCATION. I want to congratulate you on the careful piece of work you have there done on 'Religion in American Universities.' I am calling this to the attention of several of my colleagues."—An International Secretary of the Y. M. C. A.

AMONG THE SECRETARIES

Williams College, his alma mater, conferred upon Dr. E. P. Hill of the Presbyterian General Board, the degree of Doctor of Divinity at the June Commencement.

Dr. A. W. Harris, of the Methodist Episcopal Board, spent the month of August in the northwestern part of the country, visiting some of the strategic educational centers.

Dr. E. D. Burton is chairman and Dr. F. W. Padelford is a member of a special Commission which has been sent to China to study educational cooperation in that field.

Three Boards of the Council now have women student secretaries, they being Miss Mary E. Markley, of the United Lutheran Board, Miss Agnes M. Hall, of the Department of Religious Education of the Protestant Episcopal Church, and Miss Frances P. Greenough, of the Northern Baptist Board.

The "Deans" of the church workers in the summer conferences who helped to inaugurate the Geneva Plan, were Dr. O. D. Foster at Lake Geneva, Rev. Paul Micou at Silver Bay, Dr. H. H. Sweets at Blue Ridge, and Rev. George R. Baker at Estes Park.

Dr. George H. Miller, of the Methodist Protestant Board, was a delegate to the Ecumenical Conference of Methodists in London in September.

President Micou, of the Council, is spending two and one-

half months, until the end of November, in educational centers in the Northwest.

Dr. Charles S. Bauslin, of the United Lutheran Board, will make the round of Southern schools in November.

Dr. Kelly and Dr. O. D. Foster are scheduled to visit a number of the theological seminaries and training schools in the United States and Canada during the next few months.

The Board of Education of the Disciples of Christ has added to its staff a new Promotional Secretary in the person of G. I. Hoover, who has been the missionary superintendent of the Eastern Indiana district.

GLIMPSES OF THE PACE SETTERS

The General Board has developed a "Challenge Fund" which has assisted in bringing unusual results in the financial campaigns of the Presbyterian colleges. Dr. Hill reported at the General Assembly "Never before have the colleges reported additional pledges to their funds to an amount anywhere near the amounts reported this year."

The results of the "Christian Education Movement" under the general auspices of the Board of the Methodist Episcopal Church, South, constitute probably the most spectacular achievement of the year. More than five thousand recruits for Christian service were secured, over eighteen million dollars subscribed to the educational institutions, and the meaning of Christian education was written as never before into the hearts of Southern Methodists.

The specialized religious work of Dr. Allyn K. Foster, among students in the colleges and universities has drawn out unusual expressions of appreciation from his Board—Northern Baptist.

The Educational Board of the Southern Baptist Convention has established a "Christian Education Day" which is commanding widespread attention.

The General Synod of the Reformed Church in America redirected their board of Education to press forward the work of establishing Biblical Departments for lay workers in their colleges and academies and issued a special appeal in behalf of ministerial enlistment.

The National Council of the Congregational Churches estab-

lished the "Congregational Foundation for Education" and appointed a "Commission on Recruiting of the Ministry."

There was returned to the Methodist Episcopal Student Loan Fund during the past year by former beneficiaries a total of almost \$150,000.

Dr. William V. Coffin, the Financial Secretary of the Friends Board of Education, successfully completed his first official task in the endowment campaign for Pacific College, Oregon.

The Board of Education of the United Brethren in Christ, under the leadership of Dr. W. E. Schell, has been unusually successful in its campaign for student enlistments for Christian work.

The Board of Education of the United Presbyterian Church has established a "Student Travelling Fund," the purpose of which is to furnish a rebate to all United Presbyterian students who are required to travel more than one hundred and fifty miles in attending one of their colleges. It is interesting to note that the proportion both of the members and of the college graduates who enter upon the study for the ministry among United Presbyterian students is two, three and four times as great as that of other leading denominations.

During the year ending March 31, 1921, there was added to the Endowment Fund of Ministerial Relief under the jurisdiction of the Executive Committee of Christian Education of the Presbyterian Church in the United States the sum of \$697,461.70 and during the same time \$29,700 was added to the Life Annuity Fund of that Board.

One of the most important advances to be noted on the part of the Methodist Episcopal Board is that its resources now "permit it to begin to departmentalize its activities under adequate leadership."

In the estimation of the Board Representatives and Association Secretaries the success of the last Summer Association Student Conferences was unprecedented both as regards the number of Church Representatives present throughout the Conferences and the hearty cooperation of the Association and Church leaders.

The International Convention of the Disciples of Christ at its annual meeting at Winona Lake in September gave general approval to the proposed plan of reorganization of the Board of

Education of that brotherhood. The reorganized Board will represent an interesting development in its widely democratic appeal and at the same time in its provisions for the highest possible degree of efficient administration. The details of the plan are to be brought before the next meeting of the International Convention.

THE ANNUAL CONFERENCE OF BIBLICAL INSTRUCTORS IN AMERICAN COLLEGES AND SECONDARY SCHOOLS, DECEMBER, 1920

[EDITOR'S NOTE—As usual this report is edited by Professor Kent.—R. L. Kelly.]

The eleventh annual conference of Biblical Instructors in American Colleges and Secondary Schools was held at the Hill School in Pottstown, Pa., on December 28-29, 1921. For the first time in the history of this Association the Conference was not held in New York City, as it was felt that the proposal to hold the Conference under the auspices of a friendly School which would house the delegates and enable them to unite under one roof, would be a helpful experiment. It may be said here that the result of the experiment is, to a certain extent, doubtful. Whatever advantages accrued from the plan of meeting under one roof in possibly more favorable surroundings than those experienced in New York City, were somewhat offset by the fact that, Pottstown being less accessible to many than New York City, there were fewer members present than at the gathering in 1919. Be that as it may, the meetings were of unusual interest; those delegates who were able to come enjoyed a somewhat more homelike atmosphere, and the informality of the Conference was very pleasant.

The first meeting was held on Tuesday evening, and opened with a word of welcome from the President, Professor Kent. Owing to the fact that Dr. Kelly was able to stay but a short time his report was read first. As Secretary of the Council of Church Boards of Education, Dr. Kelly has contributed most effectively to the work of this Association in securing from the Colleges an expression of their willingness to accept candidates who offer Bible History as one unit of College Entrance. From Dr. Kelly's report it is quite evident that the burden of proof now rests with the Preparatory Schools. The motions which resulted from Dr.

Kelly's report appear under the head of the Business Meeting. Dr. Kelly's report has already been published in the April number of **CHRISTIAN EDUCATION** and the August number of *Religious Education* and will therefore be omitted here.

The report of the survey made of the preparatory schools in the interests of the unit of College Entrance was given by Mr. Hyde, following Dr. Kelly's report. Questionnaires have been sent to fifty-two Preparatory Schools of the New England and Middle Atlantic States. The replies to this questionnaire disclose the following facts: Thirty Schools are prepared to give sufficient instruction in Bible History to enable boys to take College Board Examinations in that subject. The number in which the Bible is part of the curriculum is twenty-five. The number of schools who have at present on their staffs trained teachers of the Bible is twenty-seven. Those who would favor the plan of having the Bible offered as one elective unit for College Entrance is thirty.

On Wednesday morning the meeting opened with the President's address on the subject "Our Enlarged Horizon," which is given herewith:

THE PRESIDENT'S ADDRESS: OUR ENLARGED HORIZON

Our Association of Biblical Instructors faces the twelfth year of its existence with vastly enlarged horizon. The number of departments of Biblical Literature and History in our colleges and universities has increased until there are now over three hundred. During the past year, over one hundred and fifty colleges have accepted the recommendations of our joint commission on Biblical history courses for college entrance. The adoption of these recommendations promises before long to become practically universal. This action means the establishment in time of departments of Biblical History in all of our leading preparatory schools. Our dreams of three years ago promise to become realities almost within the present decade.

Leaders in the Sunday School world are also seriously considering how the better equipped church schools can meet the rigorous requirements demanded by the commission; and there is great hope that they will soon be able to qualify.

The recent stirring events in world history have tended to

bring the subject matter of our department into the center of interest. I refer not merely to the dramatic conquest of Palestine by the twentieth century crusaders, but to the new and wider appreciation of the principles first proclaimed by the prophets and Jesus. The literature of the Bible is also being given a larger place in our public school system. Our broad task therefore, is to develop standards of instruction that will adequately meet the new responsibilities placed upon us, and that will make the departments in every respect the equal of any others in the colleges and preparatory schools. We must still frankly admit that this is not the case today in many of our schools and colleges. That we are moving toward that goal is an unquestionable fact. That these conferences have helped us all to define our ideals and work toward them is equally obvious. Each year the tasks before the Association loom larger and become more distinct. This fact suggests that we are getting closer to them. Each year the problems discussed become more concrete, which gives us reason to believe that we are nearer their solution. Each year our friendships and spirit of co-operation deepen, which means that we are better able to do our task.

Our progress largely depends upon the fidelity with which we apply thoroughly scientific methods. Frank, fearless, careful, constructive scholarship alone will satisfy the rigorous demands of the new age. "Let there be light" is also a divine decree. In the light of the new world vision many of us are appreciating anew the old truths held by our fathers, for we are not less but more scientific in our method. Today as never before can the progressive and the conservative unite on the common basis of religious truth.

The scope of our work has enlarged on every side. One of our first responsibilities is to lay the Biblical and religious foundation for the faith of the men and women who are to be the leaders in the Christian ministry of tomorrow. You and I know from personal experience and observation how profound and lasting are the impressions made during their preparatory and college years upon the men who are leaders in the Christian church today. The value of a student's graduate years of study is directly proportionate to the Biblical knowledge and breadth that he takes with him to the seminary and graduate school.

To us the Sunday School work is looking as never before for trained leaders. The same is true of the Vacation Bible School, and the Week-day Religious Education and similar movements. We should send forth during the next decade hundreds of trained men and women to fill the important positions which these movements are creating.

No department in our secondary schools and colleges is in a position to contribute more to the development of the Christian ideals of the modern home than ours. Moreover the home needs our help. Especially is this need felt in teaching the Bible. A majority of the intelligent parents of today are still unfamiliar with the methods and results of constructive scholarship. An acquaintance with the wealth of Biblical stories is the birthright of every child, but they need our help in attaining this birthright. We can do much to aid the parents of today, but our great opportunity is found in training the parents of tomorrow. We must give them not only Biblical knowledge and insight but also such a sympathetic appreciation of the Bible that will make its interpretation into the language of childhood a perennial joy and inspiration.

The men who toil with their hands and the captains of industry are also eagerly seeking for a clear interpretation of the prophets and Jesus in the terms of our modern industrialism. Vaguely they realize that in these principles is to be found the only satisfactory and final solution of their vexed problems. To meet this need we must study these problems and put our interpretation of the message of the great social teachers of the Bible into the language of modern economics and industrialism.

The field and scope of our work are wide enough to evoke our most heroic endeavors. Have the aids to the interpretation of the Bible into modern life correspondingly increased? Emphatically, yes. The past two decades have witnessed the growth of an extensive literature in our field. At the beginning of the twentieth century the chief problem was to find text-books fitted to the needs of our class rooms. Today the problem in connection with each course is which of several excellent books is the best? Within the last decade several good modern translations of the New Testament have been prepared, and the same will soon be true of the Old.

Today Biblical history is no longer regarded as a lone continent, dimly associated in the popular mind with the lost Atlantis, but is recognized as an important integral part of the universal history of man. The comparative study of literature is throwing new light upon the Biblical classics and enabling our students to appreciate them in their true value and setting. Sociological studies are revivifying our study of many parts of the Bible. The study of the history of religion is revealing Paul's great statement that many nations were not far from God. At the same time this study is bringing out in its true relief the eternal values of the religion of the prophets and Jesus. The results of recent studies in the broad field of psychology promise to illumine many pages of the Bible. What the prophets and Jesus, with their clear intuitive insight saw many years ago, is now being signally confirmed by the work of the modern sociologist and psychologist. As interpreters of life it is essential, therefore, that we keep in close touch with their work. Psychic research, which has already enlisted the interest and devoted attention of many scientists, may possibly contribute to that Biblical literature and life which is full of examples of psychic phenomena. For whatever our attitude toward such research, we must frankly admit, in the light of the Gospel records, that Jesus and Paul and practically all of the early Christian leaders firmly believe in spirits and spiritual influences outside themselves and that the life of man is largely influenced by them.

Is it true that slow-footed science is just beginning to mount the heights and gain those broader visions of the spiritual universe that were anticipated centuries ago by the inspired prophets of the race? I find this to be the growing belief, not merely of the mass of humble Christians who feel rather than think, but of a host of thoughtful men and women in the educational, professional, and industrial world of today. It is certain that there is more in the universe than our materialistic philosophy dreamed of two decades ago. Each year the investigations of scientists and the discoveries in the field of mental therapeutics are giving us new data for the understanding of the miracles of Jesus. The well authenticated acts of healing in connection with the ministry of such men as Thomas Moore Hickson furnish

analogies that are strikingly close to the miracles reported in the Gospels.

An important essential to an intelligent interpretation of the Bible is a vivid knowledge of the ancient life and customs that still remain in certain parts of the Holy Land. The British rule has opened wide the door for detailed investigation. The camera, the motion picture and the studies of scholars are making these remnants of the Biblical age accessible as never before. Thus we see that with our broadened field has come vastly increased equipment and opportunity. Almost every department of science is bringing us valuable contributions. Ours is the task to go up together and possess the land.

Mr. M. W. Stackpole of Phillips Academy, Andover, Mass., next gave a very interesting paper on, "The Teaching of Old Testament Narratives to Secondary School Students." Considerable discussion followed Mr. Stackpole's paper, which is given herewith.

THE STUDY OF THE BIBLE AS LITERATURE

In the curriculum courses at Phillips Academy the Bible is studied as literature, and an effort is made to point out its very important relation to all other English literature. For this purpose, the King James version is used. The students are expected to become familiar in some detail with the Biblical narratives in particular and with the notable literary style of the Biblical writings. Passages and phrases which are frequently quoted or alluded to in other literature are constantly pointed out in the course of the studies. The Bible is presented as a book of human nature, in which we find pathos and humor, dramatic incidents, and noble poetry of feeling. There are two elective courses, each involving two recitation periods each week. In one course, the *Everyman's* edition of the Old Testament is used, and in the other, Mr. A. D. Sheffield's arrangement of the Old Testament narratives. The latter follows the King James translation. Notebooks are kept for the purpose of outlines and the recording of explanations. Regular examinations are held, marks are kept, and the courses in Bible are accepted as a regular part of the schedule of study.

It is not our aim in these courses to deal primarily with ques-

tions of history or archaeology, nor with those of literary origin and structure; nor is it our primary purpose to bring out in this connection the religious or even the ethical teachings of the writings considered. It should be understood, however, that we do not regard this form of Bible study as adequate, but we do feel that this point of view is the more appropriate for initial curriculum study in a non-sectarian school.

The other types of Bible study, such as those involving the religious and ethical teachings, belong rather to voluntary groups, while questions of historical and literary criticism are not so essential and are apt to be confusing to students of preparatory school age. In respect to its importance for purposes of general education, it seems to us that the study of Bible literature is more important than the study of Bible history and archaeology. At all events, we believe that our mode of study, which places the Bible on a par with other supreme works of English literature, and in which we try to make the contents of the Bible as vital and as interesting as possible, tends to remove the prejudice with which many young people of the present day take up the study of the Bible; and we hold, furthermore, that this initial study forms a very important introduction to the other kinds of Bible study which I have mentioned. As a practical matter, we consider it to be of especial importance that students of the Bible should be using the Biblical text itself, well-printed, not divided into verses, but clearly arranged in paragraphs and by topics, and bound in substantial and convenient form. All of this helps pupils to understand and to enjoy the Biblical writings themselves as "good reading."

Professor Bailey: To apply the method of dramatic realization in Bible study, I have the boys form mental images. The modern boy is intensely interested in the movies. No mind can resist the appeal made by the moving pictures today. So I have them create a movie show, scenario writing. Mastering the technical terms as "close ups" and "cut backs," and so forth.

Mr. Stackpole: Can you cover the Old Testament stories in a year by this method?

Mr. Bailey: We only use full details on one or two, and outline the scenarios for the other stories.

Professor Kent: What is the object in teaching the Bible?

Is it that the students may develop feeling and emotion or is it that the students may interpret literature?

Mr. Stackpole: In secondary schools it is to familiarize students with the contents of the Bible for the same reason that you study "Hamlet," "Macbeth" or "Silas Marner." According to Professor Phelps of Yale, the Bible should be accepted as one of the three units in English.

Professor Bailey: The aims in teaching that the students may learn that they are getting good stories that the Bible is made of real life. When people realize that the Bible characters really lived and were human, then the Bible becomes a human reservoir.

Mr. Hyde: Our aim here in teaching the Bible to boys is to prepare them in preparatory school for the courses in sociology and similar subjects that they will take in College. Not that the knowledge of the Bible, both as literature and history is not important or is neglected, but in order to teach boys to understand the Bible properly, so that it will be helpful to them later on, they must be able to understand it in the light of modern interpretation, and not take it just as a mythology which will be bowled over when the light of scientific study is thrown upon it.

Miss Kendrick: Thus far, we have had expressions of temperament on the part of teachers of literature. Is there any way in which the college can best continue the work started in the secondary schools?

Chaplain Knox: How far is it practical in preparatory schools to use this method of comparative study? The students get everything for themselves at Rutgers.

Mr. Walter M. Haviland then led a discussion on the problem of text-books for Bible study in Secondary Schools, a discussion which quickly developed into a debate on the merits of various text-books, showing not only the tremendous interest in this subject, but the serious nature of the problem itself.

THE PROBLEM OF TEXT-BOOKS FOR BIBLE STUDY IN SECONDARY SCHOOLS

There are twelve classes in which the Bible is taught in our School. Our teachers have the greatest trouble in finding the text-books which will answer our needs. We feel that one hour

per week is not sufficient to cover the ground, but at present this is all the time we can give. For nearly thirty years I have been dealing with this textbook problem and, after trying dozens of books, I have not as yet found one that entirely suits the needs of any class. Some books are written in the tone of inculcating "youthful piety" and do not appeal to older boys and girls. On the other hand, there are text-books assuming a maturity of thought which is not possessed by the student. Then, there are text-books that spread the material too thin, spinning the stories out to tiresome length; in others, the material is too much condensed. In still another type, the author in trying to make the book interesting overdoes the effort. There is the impression of artificiality, forced enthusiasm, and straining after effect. Too many writers are prejudiced, narrow, and one-sided in their views, too prone to attack the other side. This fault is to be found in books written by those representing the advanced as well as the conservative point of view.

I am coming to think that no text-books are so good for most purposes as the Bible itself in the King James version. The use of a more popular modern translation or paraphrase, while clearing up obscurities, sometimes involves the lowering of literary tone and detraction from the dignity of expression appropriate to Biblical themes. Among the good text-books are many to be found in the "Constructive Bible Studies" published by the University of Chicago Press and the "Completely Graded Series" published by Charles Scribner's Sons. Various denominational houses are publishing some excellent texts in connection with the new Week-Day Religious Education movement. This is especially true of the Abingdon Press. The Beacon Press has also published some good material.

The very best text-books are not without their faults. For example, Bailey and Kent's "History of the Hebrew Commonwealth" contains too much material for use in the average high school class, and some of the questions asked in connection with the illustrations are almost impossible for the uninitiated to answer from the data at hand. Burgess's "Life of Christ" seems overmuch a compendium and inquiry after cold facts, while Glover's "Jesus of History" goes to the other extreme and is rather nebulous for a text-book. Possibly, "How to Know the

Bible," by the late Dean Hodges, could be used with high school classes to advantage. Harris Franklin Rall's "Life of Jesus" is very highly recommended for high school work. Every teacher ought to have at hand a good modern comprehensive commentary like the one volume edited by Dummelow or the more recent volume edited by Peakes.

Following this discussion came a brief business meeting, a report of which will be found at the end of this report, including therein all the motions which were made and carried at various times during the Conference.

By far the most interesting part of the day's program came in the afternoon with the symposium on the Dramatic Method of Teaching the Bible. This was led, first by Mrs. John P. Whitman of Quincy, Mass., who was followed by Miss Thomas of Boston University, and the Rev. W. P. Lemon of Newark, N. J., each of whom is well known in this particular field, and who therefore brought the possibilities of this field forcibly before us. A summary of this part of the program prepared by Mrs. Whitman follows:

SYMPOSIUM ON THE DRAMATIC PRESENTATION OF THE BIBLE

The Bible has lived, not alone because it presents truth but because it presents it dramatically, that is, in action. This quality of much of Biblical literature comes from the natural picturesqueness and earnestness of the Oriental. The Bible has proved itself *motor*, while the same truths sometimes expressed by philosophers have left their readers passive.

This fact means that the Bible ought to be a splendid field for the dramatist. Here we find kings and peoples acting upon each other as significantly and tragically as they do in Shakespeare's plays, wanted a Shakespeare for the Bible characters.

It is a false reverence for the Bible that has kept it away from the dramatists' hands—also ignorance. But now that Biblical scholarship has unwrapped the mummy clothes bound around many Bible characters and allowed them to step forth and speak with their own voices their dramatic possibilities are revealed.

This is an age which refuses to read and demands that everything move before its eyes. Bible teachers have already found that they must have Biblical drama and the only question to be settled is, shall we have good or bad drama?

Is not a group of college Bible teachers just the group to help set high standards? Can we not help replace the sugar-coated, moralistic, kind of dialogues that have been offered to the Sunday Schools in the past? Can we not see to it that the strong, but thoroughly human people of the Bible shall be presented with their true spiritual significance?

Not all would care to write plays perhaps, but all can have a standard and decide what kind of plays they can promote. All can realize that the drama is not mere past-time but a powerful method of implanting knowledge and ideas in peoples' minds. Can we not all agree to act upon the following principle? Let us determine that all plays that we promote shall be true to the spiritual values of the subject, while not seriously violating the historical and archaeological values. Important corollaries of this principle are: (a) do not let the spiritual be drawn by the pictorial as in such a stage production as "*Joseph and his Brethren*"; (b) do not allow the evil to be presented more enticingly than the good as in the production of the prodigal son story, called "*The Wanderer*."

If you cannot find any worthy plays for your church, try making your own, for much of the Biblical material can be taken almost as it stands. The Prophets in my judgment have been neglected and they were dramatic preachers. For this reason I have worked in that field and have dramatized "*Isaiah*" and "*Jeremiah*." These make plays that are splendidly adapted to be given by a whole church community, the pastor being the Prophet, and the teachers and young people the various citizens of Jerusalem. To show how I attempt to work according to the principles I have laid down, I will read from a short play I have just finished. (Reading from "*Amos the Shepherd Prophet*.")

I suggest that this conference appoint a committee to study the dramatic material already written and classify it for any reference; also to consider plans for the publication of more good material.

Miss Thomas of Boston University: "We desire in the Department of Fine Arts to promote religious pageant and drama. In order to help the churches that are now undertaking such enterprises we have organized Saturday afternoon demonstrations,

we give the people definite programs for Christmas, Easter, etc., with the music selected. Demonstrations of costumes are sometimes given and platform decoration. The use of slides is also shown."

Rev. W. L. Lemon of Calvary Presbyterian Church, Newark, N. J.: "In a very small way, I have tried to interest the people in a downtown church in the proper ways of worship at the festival seasons. We first undertook small plays. Later I dramatized small but interesting sections of the Bible, reading the parts from behind the screen. The people entered into this work heartily. They want to work for the church, but being poor, cannot do very much, and in opening this channel, I touched the spring to the one desire of their hearts. We have had many pageants in our church. The last one was the Book of Job. The people provide their own costumes; they make them out of curtains and the like and enjoy doing it."

Mr. West: "Being dissatisfied with the ordinary kind of Christmas entertainment, this Christmas season, we attempted a pageant. Although our first attempt, it was very successful; the people were never more attentive."

Professor Kent: "For two years members of our Yale Dramatic Association have read the shorter Bible text of Job, without any scenery or formal acting. The attentiveness of the audience was wonderful. The modern theatre originated in the church festivals, and now the drama is merely returning to its rightful place in the church. There is undoubtedly a great future for the Biblical drama, but if it is to win its proper place the work of dramatization must combine true dramatic interpretation with exact archaeological knowledge. It will not be long before the motion picture will take over part of this work. To secure the best results we must all work cooperatively instead of independently."

The following committee was appointed to report on the Biblical plays now available, to bring together the best talent in this field, and to promote the writing of more Biblical dramas:

MRS. WHITMAN,
MISS KIMBALL,
MR. BAILEY,
MR. LEMON,
PROF. KENT.

Professor Rebecca Corwin of Randolph-Macon College, Lynchburg, Va., then read a paper entitled, "The Subjects That Should Be Offered by a College Biblical Department." Her paper is also given herewith:

THE COLLEGE BIBLE DEPARTMENT, ITS TITLE, CONTENT AND
METHOD

This subject was presented with the purpose of simply stating the more important problems which are arising in regard to the development of the Biblical department in colleges today. It was not intended to offer a solution of these problems, except in so far as the statement of them may in itself carry suggestions as to the way of meeting them.

I. In regard to the title it has interest only as it serves to indicate the character and scope of the department itself. The older name, English Bible, is retained in very few colleges today. The majority of colleges which have a strong department give it the title, Biblical Literature, either alone or in combination with another term, as: Biblical Literature and History, Biblical History, Literature and Interpretation, or Biblical Literature and Comparative Religion.

But a title which is now claiming attention is the department of Religion. A few colleges have adopted this name but they are not as yet the colleges which have fully developed departments. The real interest, however, lies in the question whether the department in the colleges generally has developed at present in such a way as to find its best expression in this term and also what the outlook may be for the future growth of the work. Will the interest continue to center, as in the past, in the study of the Bible as history, literature, and religion, a study which justifies the title of Biblical Literature either alone or in combination with other terms? Or, are there even now indications that the interest is turning so strongly to the study of Christianity in its essential character as a living religion that it is best understood under the title of a department of Religion? In that case the literary and historical study of the Bible which has been so well developed in some of our colleges, especially in the large colleges for women, though it need not lose its distinctive value, must nevertheless become one of several related subjects which naturally group them-

selves under a department of Religion and each one of which claims a position of importance. The question is considered with reference to the separate college rather than the universities which have highly differentiated departments with courses in special or graduate schools open also to undergraduates. At present the question can only be brought forward for consideration. The final answer of it must depend upon the individual action of the different colleges.

It is interesting to observe, however, that the question as it appears in the college Biblical department is not unrelated to changes which have taken place in other fields of Christian education. For instance several institutions have adopted the name School of Religion in the place of their former titles, Divinity School, Theological Seminary or Biblical Department.* The same tendency has led to the consolidation of the two well known journals of the *University of Chicago*, the *Biblical World* and the *American Journal of Theology*, into one periodical called the *Journal of Religion*. Perhaps also a similar problem is being worked out in the great movement for religious education in America today, with its manifold organizations, its variety of content, and its fine development in method.

Back of all is the spirit of our day which interprets our Christian religion in terms of actual life with a deepening loyalty of faith in Jesus Christ working itself out in conduct. By whatever name it expresses itself, this spirit, I believe, is dominant in the development of the college Biblical department.

II. When we examine the content of the Biblical department in colleges today, especially those in which it is most highly developed, it is interesting to observe the large number of courses offered in the historical and literary study of the Bible. The subjects include Biblical Introduction, Development of Thought in the Old Testament, or in the New Testament, a study of different periods of Biblical history and a more intensive literary study of special books. A course in the Life of Christ is usually offered. Often a course in the Hebrew language is offered, and a New Testament course in Greek. Generally also one or more courses in the History of Religions or Comparative Religion are given.

* Yale University, Pacific School of Religion, Vanderbilt University.

But it is not without significance that within the last few years several colleges have added courses, or have given new emphasis to those already offered which bear upon the study of the Christian religion. The subjects represented are: Fundamentals of the Christian Religion, Interpretations of Christianity, Missionary Needs and Methods, History of Christian Thought, and others of similar character. While in some cases these subjects may still remain on the same plane of philosophical religion as the older college study in Christian Evidences or Theism, yet there seems to be a new motive in most of them. And perhaps it is not going too far to regard them as expressive of an enlarged aim of the department, that of bringing Christianity to the student as a vital and dynamic religion with its center of interest in actual Christian experience and practice. While the Bible holds the first place in the department, these other subjects are gaining interest.

III. A subject of growing importance in the college curriculum is that of religious education. Its classification, however, is difficult. In some colleges it finds a place in the Biblical department and is offered as an elective course, frequently simply as one of a large number of courses given in the department. In other colleges it is classified under the department of education. In one college while it is given by an instructor in Biblical literature, the course itself stands in the department of education.* Here again it is probable that its relation to the two departments will be established by the action of different colleges. It involves on the one hand the question of the proportionate value of content and method to the college student, and on the other hand the question of the relation of religious education to education in general.

Since religious education necessarily makes use of the principles and methods of general education and in addition requires special training in methods of religious instruction, it would naturally fall in the department of education provided religious education could form a well developed division of the department. Many colleges, however, have not sufficient equipment to make this possible. The student, therefore, who wishes to specialize in religious education may gain the fundamental principles and methods from the courses in general education, and find the

* Wellesley College.

special application to religious education in the elective course on that subject in the Biblical department.

In some colleges this course in religious education given in the Biblical department may be compared to the special teacher-training courses given under the separate departments such as Latin, History or English. In universities which have a Divinity School or School of Religion, religious education naturally forms a separate department and includes courses offered to undergraduates. There is every reason to believe that the interest in religious education will grow steadily among college students. With larger equipment, the goal may well be to have religious education a distinct and well developed division of the department of education.

As the department of Biblical Literature, or of Religion, develops in the American college, though the special lines of progress may not be perfectly clear at present, we may be assured that no part of the college curriculum will minister more quickly or more effectively than will this in meeting the present day demands that a college course shall have for its aim the training of students to take their full part in the life of our own times.

After supper on Wednesday evening Professor Albert E. Bailey, Boston University, who has been connected with the "Temple Tours," of Boston, laid before the members present an interesting and delightful proposition. He proposes to establish different tours to the Holy Land and the Near-East during the summers, on which tours sufficient instruction can be given even to the uninitiated, to enable those who make the trip not only to appreciate fully the places which are visited, but to return from the trip with more than a general knowledge of the Bible Lands and their historic associations. Professor Bailey ventured to suggest that those who cared to do the necessary reading, which could be easily accomplished on ship board, might be able to secure college credit on such a trip. Professor Bailey's proposal as outlined by himself follows:

A LABORATORY COURSE IN BIBLICAL HISTORY AND GEOGRAPHY

The laboratory method is the one most highly approved in modern education. Why not apply the method to the study of history and geography?

Boston University, through its School of Religion and So-

cial Service, has arranged to give academic credit to a course in Biblical History and Geography to be given by the speaker in the summer of 1921 while traveling through the Near-East. The route has been arranged to cover all the points of major Biblical interest from Rome to Cairo. The first halting place will be Greece and then by cruising steamer, the route will follow very largely the missionary journeys of St. Paul to Antioch. The places touched will be Corinth (Delphi), Athens, Saloniki (Constantinople), Smyrna, Ephesus (Rhodes), Adalia, Cyprus, Tarsus (Adana), Antioch (Tripoli), Beirut. This route covers a large part of the Pauline activity except the inland Asia Minor section. Passing thence to Palestine the tour covers all the sites of major interest west of the Jordan. The stay of three weeks enables one to do serious work in the understanding of the topography and its relation to history, and in visiting the excavations of several cities as well as the museum in Jerusalem. Hebron is the most southern point touched in the route. Exit will be made from Philistia over the new military road to Egypt. The stay in Egypt will enable students to become familiar with the backgrounds of the bondage and exodus, and in going through the Cairo museum to become familiar with the civilization that had such an influence on Israel's history. Returning to the continent we shall touch Paul again in Rome where we get some experience also of the development of early Christian Art. Throughout the trip Christian Art and Architecture will be prominent secondary interests.

The course in history will be based on Bailey & Kent's "History of the Hebrew Commonwealth." The instructor will carry a fair sized library, maps and other apparatus for use in class room, while the long steamship voyages will give ample opportunity for serious work to be done under supervision.

The work will count four semester hours at Boston University.

The speaker then made the suggestion that the conference endorse such a plan and recommend to the constituent universities that they cooperate in the future in sending annual travel study classes to the Near-East under some professor in these colleges in rotation with academic credit assured by all the participating institutions. The details of such a course can be

worked out by conference with those professors who are interested.

Professor Kent appointed as a committee to interview the colleges on this subject. Professors I. F. Wood of Smith, W. H. Wood of Dartmouth, and Laura H. Wild of Mt. Holyoke. The committee has reported through its chairman, Professor Wood of Smith College, that the suggestion seems feasible and Smith has already granted credit under certain conditions that are reasonable and can be easily fulfilled.

The conference came to an end with the discussion which followed Professor Bailey's interesting proposal, and the delegates left Pottstown on Thursday morning. The following interesting letter was received from Dr. Carl S. Knopf of the Fullerton Union High School and Junior College:

BIBLICAL HISTORY IN A HIGH SCHOOL COURSE

A brief word concerning my own experience in dealing with Biblical material in a secondary school may be of interest to the Association. It was my privilege, after graduate work at Yale, to become assistant professor of Biblical literature in the University of Southern California. Owing to war conditions I later took up the work in clinical psychology at the Fullerton Junior College, Fullerton, California. In addition to research and clinical work, the administration asked me to attempt the rejuvenation of the High School course in Ancient History. The first year found fifteen enrolled; the present year finds over seventy, and interest is increasing. The cause is not hard to find.

The usual procedure in our secondary schools is to hurriedly cover the Orient in the first five or six weeks of the school year, devoting the remainder of the time to Greek and Roman history. This gives a false impression, a one-sided view and warped historical perspective. It omits the consideration of the real source of our Christian democracy.

To correct this I divided the course so as to give one-half year to Semitic and Oriental and one-half year to Graeco-Roman history. With this balance of time and emphasis, we proceeded to build up an historical consciousness. Instead of memorizing a mass of data, dates and battle fields, the students received introduction to some of the constructive thinkers of

ancient life. We learned to spell and pronounce the name of Urukagina, intrepid reformer of Sumeria. We went into the temple to meditate with Hammurabi and then stood on the river bank and laughed in heartless abandon as a gadding, troublesome wife was ducked in the turgid depths. In the shadow of an archway we discussed folk-lore and history with Ashurbanipal. We campaigned with Sennacherib to the border of Egypt.

The pupils were beginning to get a new vision of history. The ancient was becoming intensely modern; men long dead were again breathing personalities. Then, as a climax, defying accepted custom and the dangers of "sectarianism," we went to the very heart of the Old Testament. I carefully explained our work and purpose and excused all Catholic pupils from reading Biblical references as collateral. By popular lecture and references to secular literature we reviewed the old stories. The great David tragedy was worked out in drama and scenario form. "Why could we not have that on the screen?" was a frequent question.

We chummed with the patriarchs; we skirmished with the judges; we thrilled with the lyric fire of the prophets. The reading of Nahum's description of the fall of Nineveh brought enthusiastical requests for more Bible reading in class. Amos became a friend, Jeremiah a hero. Here was adolescent America hungry for the big things of life and fairly devouring Biblical History. They liked the facts, the story plot; and they liked the thrill.

When we came to Roman history and New Testament times, the situation was repeated. Jesus became real; Paul was a challenge; the church was an inspiration to men today to band together for a great Ideal. We got the spirit of the times and the class closed with a conception of the continuity of spiritual development, rooting back in Semitic life, evolving through prophet and teacher until it blossomed out in the work of Jesus and won the loyalty and energy of the finest blood of the Roman world.

The influence of this class room work spread until there was a demand from many sources for similar instruction. The whole community seemed hungry for it. Catholic, Protestant,

Jew and Gentile have united in the desire for vitalized presentation of Biblical material.

The experiment has worked. The Bible can be used in secondary school curricula. Any Christian history teacher, with adequate preparation, can do it. The Bible is tremendously alive and will appeal to red-blooded American youth.

Would it not be possible for the Association to take under consideration this phase of the work and provide some way to enlist the services of Christian, scholarly teachers of history? It might be possible, after adequate examination and investigation, to offer some sort of certificate to teachers properly qualified, that they might form a useful auxiliary to our Association. We are as yet a small group compared with the magnitude of the task before us. The leaven could be at work in our public school system, and such a plan would promote interest in and knowledge of the Bible, thus counteracting less desirable influences and propaganda.

It is with sincere regret that I find it necessary to deny myself the privilege of attending the meeting of the Association as the long distance makes attendance impossible.

Greetings to my colleagues across the continent.

Fraternally yours,

CARL S. KNOFF.

BUSINESS MEETING

At the business meeting held on Wednesday morning the following committees were appointed: The Nominating Committee consisting of: Mr. Walter M. Haviland, Chairman, Rev. Edwin H. Kellogg and Professor Eliza H. Kendrick; A committee for Increasing the Membership, consisting of: Chaplain Raymond C. Knox, Chairman, Mr. Dumont Clarke, Lawrenceville, Miss Frances Thompson of the Misses Master's School and Mr. Hyde, Ex-officio; A Program Committee, consisting of: Professor Elihu Grant of Haverford, Miss Laura Wild of Mt. Holyoke, Miss Laura Knott of Bradford Academy, Mr. M. W. Stackpole of Phillips Academy, Andover, and Professor Kent, Ex-officio; A committee appointed to report on the value and scope of the dramatic presentation of the Bible consisting of: Mrs. John P. Whitman, Chairman, Professor Albert E. Bailey, Boston University, Miss

Rosamund Kimball of West Orange, N. J., Rev. W. P. Lemon of Minneapolis, Minn., and Professor Kent; A Committee to compile a list of allusions to the Bible in English literature, consisting of: Rev. Edwin H. Kellogg, Chairman, Professor Eliza H. Kendrick, Wellesley College, Mr. Stackpole of Philips Academy, Andover, and Miss Rebecca Corwin of Randolph-Macon; A General Committee consisting of Professor Bailey, Miss Kendrick, Chaplain Knox, Dr. Kelly, Dr. Buehler, Mr. Howe and Mr. Hyde for the purpose of taking whatever steps may be necessary to establish the entrance examinations in Bible History for College Entrance. The following officers were elected for the coming year: President, Professor Charles Foster Kent of Yale; Vice-President, Professor Laura Wild of Mt. Holyoke; Secretary, Mr. T. R. Hyde of the Hill School; Treasurer, Mr. Dumont Clarke of Lawrenceville. Mr. Clarke was elected to succeed Chaplain Raymond C. Knox who has resigned after a long period of usefulness to the Association.

It was further voted that a list of typical examination questions be compiled by those who are teaching Bible History as a basis for the selection of questions for the college entrance examination in this subject. In connection with the effort to secure recognition by the colleges of one unit of Bible study for college entrance, it was further voted that the effort be made along the following lines: First, to draw up the list of typical questions above mentioned; second, to confer with the College Entrance Examination Board with reference to their setting such an examination; and third to urge the Schools and Colleges to make the request of the College Board that such a paper be set. Voted: that an effort be made to secure college credit for a trip as described by Professor Bailey when trips attained the degree of completion and organization necessary.

Chaplain Knox suggested that the Association ally itself with the Religious Education Association; it was voted that the officers of the Association look into this matter before action be taken at the next conference.

The Middle West Section of the Association of Biblical Instructors held its fourth annual session at Chicago, Illinois,

June 21-22, 1921. Discussions of great interest and value were held.

The new officers are as follows: President, Professor Ruby B. Neville, Jacksonville, Ill.; Vice President, Professor Homer K. Ebright, Baldwin, Kansas; Secretary-Treasurer, Professor Wilson C. Wheeler, Topeka, Kan. Other members of the Executive Committee: Professor John P. Deane, Beloit, Wisconsin; Professor Fred Merrifield, University of Chicago.

The following paper was presented by Prof. F. B. Oxtoby, of Huron College, S. D.; *Outline Course on The Bible as Literature and in Literature*. Two hours a week; one semester.

I Old Testament.

1. Narrative, types and characteristics.

Genesis, especially creation account. Abraham, Joseph; Deuteronomy; Judges, especially Gideon. Jotham's fable, Jephthah; Samuel; Kings.

2. Dramatization of Bible stories, with Oriental setting. Isaac and Rebekah, Joseph, Samson, Ruth, David and Goliath, Ahab and Naboth, Nehemiah, Esther, Amos and the priest Amaziah, Isaiah and Sennacherib's invasion.

3. Poetry.

Deuteronomy 32; Judges 5; 2 Samuel 1; Psalms; Job; Proverbs. Study of form and of figurative language.

4. Prophecy and Apocalypse. Characteristics and study of figurative language.

II New Testament.

Gospels, especially Sermon on the Mount; parables. Acts, especially Paul's addresses. Figurative language of certain of Paul's letters.

B. The Bible in Literature (American and English).

Poetry, especially Lowell, Longfellow, Whittier, Milton, Browning, Mrs. Browning, Tennyson.

Prose, especially Shakespeare, Bunyan, Ruskin, Bacon, Carlyle, Macaulay.

Translations used: King James, American Revised, Weymouth, Twentieth Century, Kent, Moffatt, Jewish Bible. Texts: J. H. Gardiner, *The Bible as English Literature*; E. W. Work, *The Bible in English Literature*.

EDITOR'S NOTE.—In our next issue a paper will appear by Professor Doane, of Beloit College, entitled "A Course in the History of Religions."

